

THE PACIFIC

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My Task.

THE days went by, but nothing brought
Beyond the wonted round of care ;
And I was vexed with anxious thought,
And found the waiting hard to bear.
But when I said, "In vain I pray!"
I heard Him answer gently, "Nay."
So praying still and waiting on,
And pondering what the waiting meant,
This knowledge sweet at last I won,—
And oh, the depth of my content!
My blessed task for every day
Is humbly, gladly, to obey.

—Harriet McEwen Kimball.

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San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, August 7, 190

A Divinity School and a University.

The Eugene Divinity School, located at Eugene, Oregon, and which is under the direction of the Christian Church, has received a large amount of free and valuable advertising in the columns of the Portland Oregonian. Last week the editor of that paper received a copy of the annual catalogue; and, glancing through it, he discovered that much emphasis was laid therein on the advantages which the University of Oregon, situate in the same city, afforded to the students in the Divinity School. Straightway the Oregonian puts forth an editorial on the subject "Church and State at Eugene." The following lines will give the gist of it: "The University of Oregon was intended as a State institution where our young men and our young women can secure liberal educations. The Oregonian does not raise this protest because it believes the Divinity School is now injuring the State University or is a grievous burden to the taxpayers. It is the violation of the spirit of one of the great principles of our free institutions that constitutes the occasion for this article. Small evils grow and are most easily cut off when in their incipient stage. Let us once more separate the church and the State."

As is so frequently the case when the daily papers consider matters ecclesiastical, the Oregonian had set up a man of straw. The Eugene Divinity School has no such connection with the University of Oregon as is in the least in violation of any of the principles of our free institutions. It has been located near to the university in order that its students may have advantages which they could not have otherwise. The same thing has been done at Berkeley by two theological schools—those of the Congregationalists and the Christians. Such conditions have existed in the East for several years; at Ann Arbor, Michigan, and elsewhere. There is no organic connection of these institutions with the universities near which they are located, and the students who attend also the universities stand on the same footing on which they would stand if their attendance were in the universities alone. The Professor of Greek in the University of Oregon says for the enlightenment of the Oregonian: "Any church can establish a theological seminary here in Eugene, and if it is satisfied with our work in elocution or English or Latin, it can avail itself of these

branches, provided its students satisfy the university authorities of their fitness to enter said classes and otherwise comply with the requirements for admission. No favors are ever shown the divinity students. They pay the incidental fees, and when they enter they are not asked whether they are divinity students or not. If they wish, as special students, to take but six or eight credits, that is their affair."

The articles which appeared in the Oregonian in the issue immediately following the one containing the editorial, and which were written by prominent educators throughout the State, ought to serve to set that paper right.

We are reminded of the attempt recently on the part of some of the daily papers to stir the Roman Catholics to greater opposition to the Government educational work in the Philippines by the assertion that it was sectarian. Archbishop Ireland took occasion in his address at the meeting of the National Educational Association in Minneapolis to give for that a much-needed rebuke. We do not mean, however, to intimate that the Oregonian had any wrong intent in this matter. Its zeal simply got away with its good judgment. But if that paper or any other in Oregon really believes, after all that has been said, that the Eugene Divinity School is a menace to the State University we suggest on their part a campaign for a limit law of some miles—a law similar to those which have been enacted here and there prohibiting saloons from proximity to educational institutions. There may be those who regard a divinity school near to a university as dangerous as a saloon near by would be.

The Church and Fraternal Orders.

The pastor of the First Congregational church of Alameda took occasion at a funeral service last week to exalt the church above the fraternal orders and brought upon himself the criticism of some of the members of those orders who were in attendance. As is usual when such remarks are made the speaker was misunderstood or misconstrued. An original draft of his address was furnished later for the daily papers, and we find nothing therein to which objection can with any good reason be made. After saying all that can be said

justly of these orders, the minister proceeded to show what the church had which they did not have. "These institutions were not founded," he said, "to teach religion or to propagate it; they were instituted to manifest one phase of it—brotherhood, sisterhood." And then he urged personal relations with God through Him who came to give life abundant, and asked loyalty to the church through which that abundant life is proclaimed. It was, on the part of the preacher, so far as we can judge from the draft of his address, only loyalty to Him to whom was long ago given the name that is above every name. The King of kings claims that loyalty. Says the Rev. Dr. Joseph Parker in one of his messages from his sick bed to his people at the City Temple: "If I rise again, and I am permitted to lift up my voice in public, I shall be more intensely and pathetically Evangelical than ever. If I were speaking as a literally dying man, I would exhort my brethren never to omit an opportunity of declaring the infinite grace and complete priesthood of Jesus Christ." Say all that anyone can say in praise of the fraternal orders, it is through the church and from the pulpit especially that the world has knowledge of this priesthood; and it is the duty of every Christian—of laymen as well as ministers—to exalt the church and Him who is the great head of the church.

Recently in an Epworth League convention in the East a delegate reported as follows: "Our little city has a population of 5,000. We have more than sixty lodges for men and women. They are held on Sunday, and on every other evening during the week. Some church members go to lodge four times a week. When it comes to a question of attendance at a lodge or a church meeting, the lodge generally receives the preference." Others said that conditions somewhat similar existed elsewhere. We believe that if the Apostle James were living to-day his words would be, "Brethren, these things ought not so to be."

Notes.

The Oregon Letter this week will be of special interest to all our readers.

In all probability the new professors of the Pacific Theological Seminary were surprised when they received in their Eastern homes copies of the last issue of The Pacific and saw themselves as others saw them. Mr. Laughlin doubtless wonders when he became Mr. Bade, and Mr. Bade when he became Mr. Laughlin. But they did not change personalities; The Pacific transposed the names; not in what was said concerning them, but under the pictures which were printed.

The church at Eugene, Oregon, has had a donation of a lot eighty feet square, adjoining the church building. The lot is a corner one, and the church building will be moved thereon and a parsonage will be built where the building now stands. The Eugene Guard says: "The Congregationalists are to be congratulated upon securing these improvements. The church is growing in strength at a steady rate and under the pastorate of the Rev. Mac H. Wallace it has come to be one of the most popular religious organizations in the city."

Several years ago the Congregational Associates of San Francisco published a little book entitled "Bible Questions and Answers," which had wide circulation and met with general approval. Another edition of ten thousand has been printed, and the persons having the matter in charge have very generously decided to circu-

late them free of charge except as to postage. They may be had on application to The Pacific in packages of 25 and 50 on remittance of five cents for the smaller package and nine cents for the larger. The book contains the Lord's Prayer, the Ten Commandments, the Apostle's Creed and such Bible questions and answers as to make it an admirable little catechism to place in the hands of children.

A good work is being done by the church of the United Brethren in Christ at Thirty-fourth and Adaline streets in Oakland. Such improvements have been made on the building which they purchased from the Fourth Congregational church as to render it a very comfortable place of worship. One who was in attendance at their services last Sunday informs us that all the seats were filled, and that the Sunday-school is in a flourishing condition. The church membership has already reached thirty-three, and there will be soon an accession of ten more. Rev. Mr. and Mrs. Bauder, both ordained ministers, are growing steadily in the affection of the people in that community. They believe that a door of large opportunity was opened up for their church in Oakland when the property on the corner of Thirty-fourth and Adaline came into its possession. Now that a new ferry is to be in operation soon from the water front not far distant and a street-car line is to be constructed along Fortieth street with connections to all parts of Oakland for ferry passengers considerable development is anticipated for that locality. If now the Congregational work in North Oakland could be consolidated at Thirty-sixth and Grove, where the Fourth church is pushing a fine edifice rapidly to completion, there would be excellent provision for the religious needs of that part of Oakland, for other denominations are represented there also.

To persons acquainted with the field of religious journalism and with the conditions in the Presbyterian church it has been evident for some time that the New York Evangelist was having a hard struggle to maintain its existence. As things have been in that church for some years there have been too many religious papers seeking support. Organized seventy-two years ago for the propagation of the evangelical ideas and methods of such men as Finney and Nettleton, The Evangelist became at a later date the representative of the New School Presbyterians. For many years, under the editorial management of Dr. Henry M. Field, it stood at the forefront among religious journals. It had, after his retirement, an able editor in Mrs. Louise Seymour Houghton. But the conditions were no longer favorable. It had come about that there was no great difference between The Evangelist and The Observer, except that the former had allied itself with the more liberal element in the church while the latter remained conservative. Only a little ways to the west, in Philadelphia, there was The Presbyterian of long established influence; and at Pittsburg, The Presbyterian Banner, dividing the Eastern field. At Cincinnati was The Herald and Presbyter, at Chicago The Interior, and at Minneapolis The Northwest. Too many papers for the denomination to support adequately! Consolidation with some other paper or a going out of existence was inevitable for The Evangelist. Last week the denouement came, and henceforth there is to be no Evangelist except as it will be in "The Christian Work and Evangelist," The Christian Work having purchased the subscription list and good will. It means one less Presbyterian paper, for The Christian Work and The

Evangelist will be what Christian long has been—an inter-denominational paper. This leaves to The Observer a better field in the far East, and the result will be in no wise damaging to the Presbyterian work. But many will miss The Evangelist. Up to the very time of consolidation it was an able and interesting paper.

The Religious World.

Family worship is held daily in the home of United States Senator Dolliver of Iowa.

Eight of the nine Justices of the United States Supreme Court are Christian men, actively interested in church work.

Prof. Frank Hugh Foster and the Rev. Campbell Morgan were speakers last week in evangelistic tent meetings in New York.

The increase of 50,000 in the membership of the Methodist Episcopal church the past year was largely west of the Mississippi.

Major Halford of Manila, who was the late President Harrison's private secretary, has been very helpful as a layman in evangelistic meetings in that island city.

The State of Nevada will soon be a great field for missionary effort. The Government is about to begin there the expenditure of several million dollars for the irrigation of arid lands.

Professor Fryer of the State University, who has returned recently from a trip to China and Japan, says concerning Mr. Galen M. Fisher, who is engaged in Y. M. C. A. work in Japan: "Mr. Fisher is full of energy and enthusiasm. He is doing a great work and becoming a power for good in Japan. He is nobly employing all his talents."

In his article on the commercial value of the work of the missionary the Rev. Jonathan Edwards says: "The Sandwich Islands paid twenty years ago, at one American port, San Francisco, \$367,343 more than the entire cost of Christianizing them in sixty years. The profit on commerce at 12 1-2 per cent would cancel the whole amount expended from 1820-1880."

Churches are accused sometimes of wasting money on towers on their houses of worship. This criticism cannot be made of Broadway Tabernacle, New York, as to its new building. The tower, which will be about 50 feet square, will have seven floors, and each one will have rooms devoted to some one of the various departments of the church work.

Utah has a population of 276,749, according to the last census. But the churches other than the Mormon have a membership of only 5,300. Last year there was an increase of only 200. Growth is likely to be slow now for some time, inasmuch as the Mormon priesthood has entered a campaign of bitter antagonism to the Christian churches. Mormon children are, at their command, being withdrawn from the Christian schools, and orders have been issued demanding as little association as possible with the representatives of a pure Christianity.

A correspondent of the Philadelphia Presbyterian writes as follows concerning the Chinese Christians of Los Angeles: "It is delightful to see the spirit of those Chinese brethren. They form a class by themselves. Fellow-countrymen, who still retain their heathen prac-

tices, have but little in common with them, so that they have to make their own society. With many temptations on every side, their conduct and their interest in Christianity are most admirable. They give liberally in support of their own mission, and also to help the work in their home land."

A large number of valuable articles get in the columns of The Pacific a circulation which they would not otherwise get. The Congregationalist notes as follows the paper on "Preaching for Men," published some weeks ago: "The large number of ministers who are honestly anxious to win and hold the men of their congregations would be helped by Dr. George C. Adams's article with the above caption in The Pacific recently. This discriminating study shows so much sense and insight that we cannot wonder at the writer's wellknown success as a 'fisher of men.'"

The editor of The Missionary Review of the World visited Southern California recently, and found at San Diego what he terms "a fearful state of things." The following quotation will enable us to see ourselves somewhat as others see us: "The beautiful place is saturated with theosophy, which has settled down on a commanding point of land overlooking the sea, and is there creating the Buddhistic center for America. They are said to have \$20,000,000 on deposit. Christians seem to have concluded to shut their mouths about this horrible modern monster which has come from India to propagate its species here. The apathy of professing Christians about it is appalling; and not a few seem to regard it as a great advantage to have the head center of this Oriental abomination in the town! A very discerning friend told me that she had actually met not a few who not only do not recoil from the introduction of the worship of Buddha in this country, but openly uphold it! In Los Angeles, a wealthy woman has brought a Buddhist priest from the Chicago World's Fair and Parliament of Religions, and in her own palatial house erected a shrine to Buddha, for the worship of this heathen idol, and in her house many people gather weekly for this worship! One of the pastors says that all California is more or less saturated with this heathen cult, and this he gathers from personal observation as he travels over the land. We have never felt quite the shock and pain of coming into actual sight and touch of this loathsome Oriental abomination, and it may well awaken a spirit of earnest prayer."

For several years it has been the custom of The Pacific to send out statements every two or three months to persons from whom subscription is due. Since the middle of March none have been sent, inasmuch as there has been no one in the office to attend to that part of the work. However, the list will have to be gone over soon. All who will consult the labels on their papers and remit the subscription without such notice will confer a favor. Many have been remitting during the summer without the notice. This is as we like it to be. Our church people should remember that it is a hard financial proposition that the editor and manager of The Pacific has to solve, and do everything that can possibly be done to lighten the work. If the label on your paper bears any date back of July 1, 1902, please give the matter of remittance early attention.

Rev. J. A. Cruzan has been ill for the last ten days, at 883 Bush street, this city.

The Bystander.

Munhall and Methodism.

Among those who have taken upon themselves the task of prophesying evil things of the church is Evangelist Munhall, who, for some years, has been trying to stay the waves of the sea. The broom with which he is sweeping back the breakers is made up of more dogmatism than scholarship. Some years ago he delivered an address, or rather read a paper, before the ministers of San Francisco, in which he took occasion to denounce the so-called "advance thought." The paper was so singularly unfair that it justified the sage remark of Zion's Herald that "Dr. Munhall would not know higher criticism if he met it on the road."

Not long since he spoke on the same subject before a ministerial body in Philadelphia, and succeeded, strange to say, in getting a resolution passed denouncing higher criticism as "wretched stuff."

Of those who have become the object of his attacks published in books or papers, may be mentioned President Warren of Boston University and Professors Mitchell, Bowne and Rishell of the same institution. Garrett Biblical Institute has been assailed without mercy. Certain professors have been accused of all sorts of doctrinal vagaries, and the air is full of dust and epithets. Wesleyan University, Zion's Herald and The Methodist Review have come in for a share of Dr. Munhall's evangelical rifle shots. Good Chancellor Day received a thrashing with ink because he stayed away from the great Munhall meetings. The Bystander not only disagrees with Evangelist Munhall's conclusions, but most decidedly with his Quixotic methods. There is nothing to be gained by crying "Wolf, wolf," when there is no wolf. The Methodist Episcopal church is not on the brink of ruin, the Bible is not being destroyed, and the devoted men whose names have been associated with higher criticism in the Methodist church, are not fools. It would be a strange state of affairs if such men as President Bashford of Ohio Wesleyan and President Plantz of Lawrence University were bent upon the theological destruction of the great denomination which has stood for so many years as the embodiment of a sound and spiritual faith. Sensible men will not give encouragement to the Munhall type, who do more harm than good in casting aspersions, not only upon institutions but upon persons. There is ground for the suspicion that Dr. Munhall is striving to make himself conspicuous as a brave defender of the faith. It is surprising how some men will rush out into the night with the vain pretense to keep the stars from falling. The constructive criticism of the Bible is as much a part of modern thought as any legitimate branch of learning. The Bystander does not agree with all the results of this criticism, and does not sympathize with the methods of some of the critics, but he knows of no higher critic who has conducted himself in a manner so obnoxious as the latest defender of the faith in the person of Evangelist Munhall.

Another Daniel.

Since writing the above, the Bystander has examined a copy of the "Methodist Outlook," published in Los Angeles and edited by a Rev. Harcourt W. Peck of Prescott, Arizona. The pages of this pamphlet bristle with epithets showing how the brethren love each other. Every honest member of the Methodist church must blush to read the muddy rhetoric of this "Daniel come to judgment." He writes an open letter to ministers and laymen, calling upon them to rise

up and cleanse the church, "elect no conceited self-styled 'Liberal' loose man to be your delegate to anything except to stay at home. * * * If you do not put them out of the church at least leave them at home." For ammunition to fight this battle, for ways and means and brains and sound orthodoxy address "Harcourt W. Peck," who is the theological partner of Dr. Munhall.

He calls names. Whenever a man resorts to such methods it is a sure sign of defeat. He treats the opposition as he would a scoundrel. He calls such men as Professor Terry and Professor Mitchell, his old teacher, silly, shallow, dishonest, conceited and other naughty names. Ten thousand copies of this heresy hater are sent throughout the land. Dr. Buckley is mentioned as one who endorses such opinion. The appeal is made to rid the church of the presidents of the leading institutions, editors of leading Methodist papers, prominent preachers, bishops and scholars. The document smells of brimstone. It is a disgrace.

He goes on to show that the higher critics are not reliable biblical scholars. If anyone wishes to know if Mr. Peck knows what he is talking about let him read his argument. There will be no doubt left in his mind. For second-hand information, lack of common sense and real scholarship, for foolish conclusions, illogical, unscientific, unreasonable deductions, for scurrilous epithets, conservatism, self-assurance and misrepresentation this pamphlet is far beyond anything Tom Paine or Colonel Ingersoll ever dreamed.

If Dr. Buckley gives his support to such scholarship then the New York Christian Advocate will be blown into fragments by the enlightened conscience of the Methodist Episcopal church.

In a letter of lamentation to the Board of Bishops the doughty Daniel says: "We deeply regret that one of your number has recommended the work of two such radically divisive critics as George Adam Smith and Lyman Abbott to our young Epworth Leaguers in a reading course selected for them." The Bystander refrains from making further comment. The rest may be imagined.

"The Leopard's Spots."

The Rev. Thomas Dixon Jr. has not only proved his ability as a Baptist preacher of great strength but demonstrated his right to be numbered among the novelists. "The Leopard's Spots" is a book dealing with the reconstructive period of the South, and deals with conditions arising after the war. Apart from the fascinating romance running through the pages the author discusses with great brilliance the negro problem, not from the standpoint of the South, neither of the North, but from the higher ground of the later school of thinkers who are sufficiently removed from both sections in point of time to give a dispassionate opinion of the negro problem.

One reason why reference is made in these columns to this book is because of the far-reaching significance of the question under discussion. Northern pulpits once commanded the Southern conscience. Now, since the economic and industrial foundations of the South are being shaken by the negro franchise, and the consequences growing out of it, the Northern and Southern preachers are under obligations to take up the matter and assist in its settlement. The negro and labor problems are the two great issues now before the economic and religious world.

The Resignation of Secretary Baer.

Secretary Baer of the Christian Endeavor Society has been a conspicuous figure in Christian Endeavor

work for a number of years. He came to the office of General Secretary at the time when the work of the society was marked with great vitality and promise. He possesses an interesting personality, rare tact, good executive ability, and enthusiasm and captured the masses of the young people with little difficulty. His resignation completes the first distinct era of the Christian Endeavor movement. That era is distinguished by rapid growth and large numbers, the fascination of newness of method, world-wide extension and some strong sensible ideas. The time of transition has come, and the earlier sources of attraction are giving way to other conditions. The future of the Christian Endeavor movement is not as promising as it was when the movement was originated. Thus far it has moved in a straight line. Nobody thinks for a moment that the line itself will be broken; that it has come to a place where a turn will be made some dare to predict. The first generation of the Christian Endeavorers is passing away, the next will have its own spirit and method. Perhaps at this stage another General Secretary will be able to seize the new opportunities which new conditions open.

Acorns from Three Oaks.

Aloha.

Memories of Dr. Barrows.

A pleasant incident comes to me in a letter from an Oberlin saint. On the Sabbath after his burial the young ladies of the graduating class, who had hoped to hear a gracious farewell and receive their diplomas from his chivalric hands, gathered with flowers in their hands at his new-made grave. Such of them as could do so without breaking down joined in the President's favorite hymn, "Nearer, My God, to Thee," and then tearfully and quickly returned to their rooms.

With what sacred purpose they will go out in life to do a little more, if possible, since his beautiful life was so suddenly cut off! You have all read how nine relays of eight students each carried the precious body from the church to the grave. We find constant reminders that his few hours spent here were not useless. One quotes from him in the C. E. Prayer-meeting. Another has a precious book he gave her in which she has pasted his picture and his autograph letter and Will Carleton's poem concerning his student burial-escort. He promised a scholarship to Brother Lucas' daughter when he learned she led her class at Pacific Grove. A little girl repeats his bright conundrum. The Doctor and wife, who came in the rain from Los Gatos to hear the Saratoga lecture tell how they cherish his memory who welcomed them, and we are told that his memorial service at his Chicago church was like unto that at Oberlin for love and tenderness. So, remembering him, we lay another flower on his grave, and if this week we can only make one child happy, we will do it a little more heartily because the sunny Great-heart praised our way.

"God Buries His Workmen, but the Work Goes On."

So wrote Dean Stanley of the Wesleys and magnanimously had it chiseled into a marble tablet in Westminster Abbey. Look for it when you go and let it kill any narrow sectarianism lurking in your blood. The great churchman knew what the Methodists had done for England. I am reminded of this motto by the notice in the Mercury that the Oberlin trustees are considering Doctor Lucien C. Warner as President for the beloved college. I put my favoring vote on the fair pages of The Pacific, and will tell Coast friends why. Perhaps they will add a postal or a letter to the trus-

tees whom they know. First of all Doctor Warner is a devout Christian gentleman. In the great essential of high Christian character, he is a worthy successor of Fairchild and Barrows. It moves me to think of the deep content filling the hearts if the trustees shall put their trust in so noble and devoted an alumnus of the school. He cannot speak like Dr. Barrows. Who can? Where can they look for another Barrows? What a pitiful strain if any successor is to try for an impossible pattern. It was impossible for the placid Fairchild to imitate the fiery Finney, save in absolute devotion. Yet he "found the college wooden and left it stone." Dr. Warner can be trusted, and if heaven and the trustees so will, we alumni ought to be gratefully content to acquiesce. Lucien C. Warner went to Oberlin a poor boy, and worked his way through. What a guarantee is that of his abiding sympathy with the yeoman hosts who shall continue to be the strength of that glorious school! He has been a clean New England manufacturer. A resident of New York City. He has been felt in Congregational circles there as a man of force and consecration. He has led our Congregational Club there as an inspiring President. He has worthily earned an LL.D. The papers say he has given Oberlin \$200,000. I did not think it was so much, yet it is more. For he has given himself. All the attention required to build Warner Hall and equip the Musical Conservatory has been lovingly offered. Laymen as Presidents seem to be the fashion nowadays. I know how the modest scholar and gentleman will blush as he reads this. I cannot keep it back. He will be the first to say let Prof. King or some cultured preacher be President. But all preachers and teachers will be honored and helped if this noble layman leads the great school of the prophets. Let us all pray that the will of heaven be done!

Scraps From One's Thinking.

W. N. Burr.

Appreciation.

It is just as well for us not to be always among those who can appreciate us, else their very appreciation weaken us to mere flattery-lovers. We are in this world to lift up the fallen, not merely to enjoy the comradeship of those who stand straight and strong beside us.

The Fool.

He made a practical, everyday business of living in the glow of his greatest lights. The glimmer of higher thought and conditions and realities that flashes before us all at times, was caught and held by this man, and made a force in his everyday movements. It ruled his opinions, it influenced his decisions, he held it until he became steeped in it; and it made him to appear as a fool to his contemporaries, who were apathetic and world-bound and slaves to the common outlook.

If we are not called fools once in a while by somebody, it is evidence that we are not leading the way toward higher and clearer conceptions of truth.

Self-Love.

There is a self-love that every man ought to covet—a great appreciation of himself as a creature whom God has made for noble purposes and with great possibilities. We do not begin to think as highly of ourselves as we ought to think, in this sense of self-appreciation. If we loved ourselves as we ought; if the individual had that regard for himself that he ought to have; if he kept in his mind his own importance as a man, and went about with his head up, proud and lifted up with a sense of the dignity of true manhood, filled with self-pride in this

high and noble sense, the world would be the better for it, for a deal of strength would come bounding into human society to take the place of some of its weakness. If we loved ourselves as we ought we would take better care of ourselves all around, physically, mentally, morally, spiritually.

Corona, Cal., August 1, 1902.

Jesus of Nazareth the King of the Jews.

BY MRS. DAVID C. BELL.

The superscription was written in Hebrew and in Latin and Greek (Luke xxiii: 38). The Pharisees were seeking a sign from the man who had been heralded from his birth as the king of the Jews. Having forgotten that the Lord himself had given the sign, the Virgin should bring forth a son, and call his name Immanuel.

Matthew shows that this prophecy refers to the child born in Bethlehem. "Now the birth of Jesus Christ was on this wise. And then he relates the things that were done that it might be fulfilled which was spoken of the Lord by the prophet, saying: "Behold a virgin shall bring forth a son. Thou shalt call his name Jesus. He shall save his people from their sins." The prophet Zechariah is also quoted as having given a sign, "Tell ye, the daughters of Zion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." That the prophecy might be fulfilled as spoken, it was in this way that the anointed king presented himself to the Jewish people.

"All the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee." The angel said, Call his name Jesus. He shall be great, and shall be called the son of the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Simeon waiting for the consolation of Israel, takes the child Jesus in his arms, saying, "A light to lighten the Gentiles, and the glory of my people Israel."

"Anna likewise gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

The King of the Jews.

The wise men from the East came to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the East and are come to worship him. It is Nathaniel who answered and said unto him, "Rabbi, thou art the king of Israel." It is to the question of Pilate, "Art thou a king then?" Jesus gives the answer, "Thou sayest that I am a king. To this end was I born and for this cause came I into the world. The apostles all record that upon the Cross was the superscription, "This is the king of the Jews."

But it is said that this child is set for the fall and the rising again of many in Israel. This child Jesus is also set for "a light to lighten the Gentiles." "The fall and rising again of many in Israel" must cover long ages, for first the light to lighten the Gentiles must go around the world. The message of the glad tidings of the kingdom must be given to all nations, and then cometh the end of the proclamation. "Their fall" must include the rejection of the king, the destruction of Jerusalem, the desolation of the land, and the scattering of the people unto all nations. "The fall" must also cover the time for "the light to lighten the Gentiles" before the prophecy shall be fulfilled and this child born to be king, become the glory of his people Israel."

The Jews were cut off that the Gentiles might be grafted in, and we should not be ignorant of this mystery that blindness in part has happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins.

Thirty years cover the age of the child and then came the voice from heaven, saying, "This is my beloved son, hear him."

Before the Government can be placed on his shoulders he must be the light to lighten the Gentiles. The disciples must be the witnesses in all Judea, and in Samaria, and in the uttermost parts of the earth.

The question, "Lord wilt thou at this time restore the kingdom to Israel" condensed the expectation of prophets and apostles as foreshadowed in the covenant with Abraham, Isaac and Jacob. The consolation of Israel is promised under the reign of a righteous king.

"A king shall reign and prosper, and shall execute judgment and justice in the earth.

In his days shall Judah be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness.

Jesus shows that the kingdom is still in the future by the Word "until."

"Behold, your house is left unto you desolate, until ye shall say, Blessed is he that cometh in the name of the Lord."

It is in the covenant with the fathers, writes Paul. "For this is my covenant unto them when I shall take away their sins."

Again we turn to the prophet Ezekiel and read, "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded and the desolate lands shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say this land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited."

It is Peter who says, "But the things which God foreshadowed by the mouth of all his prophets, that his anointed should suffer, he hath so fulfilled. "Repent ye, therefore, and turn again that your sins may be blotted out, etc., and that he may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

The light to lighten the Gentiles must also become the glory of his people, Israel. God will take them from among the nations, and gather them out of all countries, and bring them into their own land. Then will he sprinkle clean water upon them and they shall be clean, from all their filthiness and from all their idols shall they be cleansed, a new heart and a new spirit shall be given, and they shall walk in his statutes, keeping his judgments and doing them.

"The government shall be placed upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." All these things have been spoken by the prophets and apostles, "because God hath appointed a day,

in the which he will judge the world in righteousness by that man, whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The king of the Jews must be the light to lighten the Gentiles and the glory of his people Israel.

Minneapolis.

Mission Study.

[A paper read at the Union Missionary Rally of the Woman's Home Missionary Union of Oregon and Woman's Board of Missions of the Pacific, May 28, 1902, by Miss Mary F. Farnham of Forest Grove, Oregon.]

In this age of women's clubs and other social organizations there is danger lest we attach too little importance to one of our earliest movements toward a federation of common interests. The energy which first found expression in philanthropic work for sick or wounded soldiers was readily transferred by the women of our churches to organized work for foreign missions. Before the Civil War there were no women's clubs. Social life, especially in New England, gave itself voice in the gossip of the quilting-bee or the sewing circle, and religious obligations were confined to the female prayer-meeting. When, however, the social horizon had been broadened by a great and immediate demand on public sympathy, the way was soon opened for the more united and intelligent work which, in a quarter of a century, developed into efficient agencies of church life. Incalculable as has been the gain to our social and philanthropic interests from the awakened consciousness of intellectual force, it is possible that in recent years this mental stimulus has been expended disproportionately in art and literature, and the special questions of the day. This is an age of investigation in all lines. Scientific research has shown the superiority of laboratory methods which are now applied to historical and literary subjects. Shall we give to science, art and philanthropy the title clear to our libraries and exclude the student of missions?

Within a few years there has come a general recognition, not only of a need of clearer knowledge of the greatest of all interests which Christian people can have at heart, but also of its close relation to history and civilization. By a common impulse at the Ecumenical Missionary Conference, which opened this new century, different religious denominations met on the basis of a common demand to arrange a general plan of mission study for the next seven years. It was not claimed that there had been no previous systematic study; different societies had issued programs with suggestive material, but there had been a lack of the same definiteness which has so long characterized both Sunday-school and Endeavor work in our churches, and the social and literary clubs even in our smaller towns. Although much in the way of history and biography had been written about mission work and its problems, and encyclopedias had been prepared, as well as special literature, in attractive form, there was need of suggestion as to the best way of using all such material. The amateur student of missions had not used the same intelligence in working up the topics on a missionary program that the ambitious clubwomen had already shown. She has found that librarians are for public service, and whenever a reasonable demand is made that directors are glad, to supply the special literature.

The growth of the kingdom of God is a subject which is so enlarging, both to our sense of God's pur-

pose toward mankind, and of our own special relation to his purpose that no Christian man or woman can afford to neglect such opportunities for study as are now brought within the reach of even the more remote churches. As the best preparations for a broad and sympathetic comprehension of human needs our theological seminaries have given special attention to courses in ethnology, sociology and the history of missions. The Student Volunteers have increased information on mission subjects with a corresponding *increase* of interest. Our missionary boards are constantly issuing valuable aids. Within the last few years great historical movements have changed international relations in South Africa, the Orient, and the West Indies; political issues of grave importance have arisen with regard to our alien population, and every now and again the personal history of individuals, as in the case of Miss Stone, has brought to our attention questions of world-wide interest. And all these matters are not only of vital significance, but are closely allied to the great work of missions. To understand the problems of our own day and country requires an intelligence that is based on careful study. A member of the Chicago Fortnightly Club recently said that no woman can keep herself informed about current events without making a thorough study of missions. But as the present religious life of the world has developed from the past, our knowledge of missions would be most superficial if we study only the work as it is carried on today. Indeed, if we begin only with the modern awakening, we know but little of the great spiritual forces which have been at work in the two thousand years before Carey. In no age has God left himself without a witness, and the conversion of Teutons and Franks is no less a miracle of missions than the bringing into the kingdom of Fiji and Hawaii in this later age.

In a somewhat hurried study of Ramsay's "Paul, the Roman Citizen and Traveler," I have been impressed anew with the great and increasing purpose of God as manifested through all the events of history. The influences which prepared the way for the Christian Church in Asia Minor are a wonderful revelation of that purpose. The Greek civilization which resulted from the conquests of Alexander, the Jewish dispersion among those cultured provinces, and the later domination of Roman power in these cities through which Paul, the christianized Jew and freeborn Roman citizen could pass on his missionary journeys, "the seven churches," with their metropolitan bishops which were the foundations of later ecclesiastical systems—all these facts are of prime importance if we would understand the local conditions of our mission work in Smyrna today.

Last summer I saw the traditional spot in the Roman Forum, where the Anglo-Saxon slaves were offered for sale, and not far away the church, which stands as a monument to the good Pope Gregory, who first conceived the plan of sending the gospel to England. A few weeks later at Canterbury I saw the stately cathedral, which is the result of Augustine's mission to our Kentian forefathers. The story of that first organized effort to christianize England is one of the early topics in that inspiring handbook, "Via Christi," and it is more fully presented in an article in "Life and Light" for February of this current year.

The fact that this little handbook has already passed through several editions is sufficient proof of its appreciation. It only claims to be an introduction to the study of missions until the time of Carey, but it pre-

sents clearly the forces which not only won, but held Europe for Christ, which carried the cross to India and Japan, and even to Greenland. Such a book is not to be read, although there is continuity and definiteness enough to afford a certain pleasure from the mere reading. The tabulation of important contemporary events is an advantage; the lists, both for supplementary reading and reference are helpful to students who care for laboratory methods; the development of hymn-writing as a gospelizing force is of itself an interesting theme; and the illustrative material from writers of the different periods increases its value.

From every side, and among different denominations, comes testimony of general satisfaction with the study of this newer revelation of "the majestic march of God in history." The same culture and learning are brought to bear on the subject that secular clubs devote to literature and art, and from the study there follows the deepening of the spiritual consciousness of God's great purpose for the redemption of the race. These favorable reports come mainly from the city churches within easy reach of good libraries. It is objected by some that this scholarly research is neither feasible nor desirable in our smaller churches. It is true that fewer general aids are available in the country, and that private libraries are not well equipped for the thorough investigation certain topics require. It seems to me, therefore, a matter of growing importance that churches should provide themselves with good reference libraries for Bible and mission study. If the so-called Sunday-school library were to contain generous selections from Fleming H. Revell's catalogue, "Around the World in Bookland, with Missionaries and Guides as Interpreters," a good foundation of missionary interest would be laid. In most cases beginnings will be small, but with a few well-selected books as a nucleus, it is astonishing what an accumulative force the volumes will have, as year by year additions will be made by gift or purchase. Such beginnings have already been made in some of our churches. In addition to books a few periodicals and magazines will supply topics of current interest. No woman's society can afford to neglect "Life and Light," or "Mission Studies," which have valuable articles prepared by experts in missionary work, and in addition many suggestive topics, with a bibliography of magazine literature, which is growing more and more to be an aid to mission study. Still further, a missionary map of the world is most essential. To facilitate investigation traveling missionary libraries are already doing most helpful work in some sections of the country. Even in the country a magazine or book club can be carried on with but little expense. A friend of mine spent several years in a Vermont farming community where the lives of the women were aimless and monotonous. She persuaded them to form a magazine club, and the regular coming of books and periodicals brightened and stimulated their best powers. With the aid of helpful suggestions they prepared interesting papers for the monthly meetings of their little club. The history of our women's missionary societies has demonstrated that there is similar talent latent in our churches; we wish to develop such talent by systematic study. The obstacles are no greater than the one which was faced when women planned their first missionary meetings. Then it was urged that such meetings could not attract women in general, that they must be maintained by the interested few. Today we seldom hear the objection

that a well-planned missionary meeting lacks interest. We have no reason to suppose that our churches can command less talent, or patience, than the federated clubs. I heard not long ago of a club woman who said with pride that her club had studied for three years the history and problems of a single city. The problems of our missionary field demand a study no less intensive. They deal with statecraft and civilization; in the solution art, and history, and geography may all lend their aid. Map work, which represents our different fields is no less interesting than instructive. A lady connected with our own society recently gave each member a map to illustrate our work among the Indians. She had procured the outlines from a school publishing house, and had marked all our stations to guide in the study of the afternoon. Similar outlines of various countries may be procured at a trifling cost.

Travelers like Stanley, Julian Hawthorne and Mrs. Isabella Bird Bishop, who have gone abroad with a distinctly unsympathetic attitude toward missions, when brought face to face with results, have changed their opinions under the power of noble lives. Such ignorance on our part will give place to admiration through study.

To return to "Via Christi." To my mind the greatest difficulty in the use of such a guide arises from the fact that the topics are all so interesting that the study should extend over a much larger period than the few months allotted by the committee. The council which drew up the tentative plan suggested that only alternate meetings should be given to the text book, that the hour be extended, and that each study meeting be supplemented by current topics to keep us in touch with work in the field. But even then the time is all too short. For myself, I believe in church co-operation, and that a general class for such study would be both stimulating and profitable alike to men and women. The historical study of the eighteen Christian centuries before the beginning of modern missions could thus be extended over a longer period without interference with subsequent topics in the general plan for the seven years' course. If the work cannot be undertaken by such a class during the present year, another year, or even a series of years in this progressive study, would answer the same purpose.

Under the present method of our Oregon societies, we give half the time to our home problems. A course like the one suggested in "Via Christi," systematic as it is in plan, is not symmetrical enough for our needs. Our purpose is to study the history of redemptive work throughout the world, and a part of the plan to save the world is to save America. The work and the workers are really one. We cannot afford to neglect the study of great problems which confront American Citizenship—problems which are influenced by aboriginal races, both within the homeland and outlying dependencies, by an alien population, and no less important the problems which confront us in our social relations and our industrial life. We need efficient guides in the study of home evangelization no less than in the great work of carrying the gospel to foreign lands. The study of the early centuries shows that an important type of missionary effort was work in the inadequately christianized regions and the recovery of lapsed churches. To that class of work we are pledged today. Mr. and Mrs. Broad have told us of the mass of people in our own country who do not even know the name of Jesus ex-

cept as a byword. We should inform ourselves more intelligently about such deplorable conditions.

Southern California has already issued programs along leading departments of home work, and has generously allowed us to share the result of their careful preparation. At the annual meeting of the Home Missionary Unions to be held in Syracuse next week, one of the topics for discussion is the possibility of a National Home Missionary Program, with uniform helps and collection envelopes, issued from one common source and supplied to all the State Unions." While we wait for more definite plans a study of some such books as Dr. Josiah Strong has prepared would be serviceable. "Our Country" was first published in the interests of the Home Missionary Society, the "New Era" proved a stimulus wherever it was read, and "The Twentieth Century" brings us face to face with the greatest problem of American life today, and "Expansion" explains our new responsibilities.

If we would give proportionately and systematically we must study proportionately and systematically. Thus only can we work as we pray; thus only can we expect the full and complete answer to the prayer, "Thy kingdom come."

The Sunday-School.

BY REV. W. H. SCUDDER.

Journeying Towards Canaan. (Num. xi:11-13; 29-36.)

Lesson VII. August 17, 1902.

The lesson title, the golden text, "For thy name's sake, lead me and guide me," and the lesson topic, "God, our Guide," all indicate the practical use intended in today's study, and to this let us address our thought without further introduction.

1. The Orderly Arrangement of Life.

Nature is a vast object lesson here, every part, great and minute, fairly shining with illustration. It looks almost as if the universe were built on the clock work principle. Stars, seasons, tides, the unvarying habits of plants and creatures, speak insistently for such an order in life. Nevertheless, the teaching needs reiteration because of that in man which is lacking in all creation inferior to him. Mind applied to orderly arrangement of life is very diverse from orbits to circle in, or instincts to be driven by. The Israelites had one manner of orderly life when, as Egyptian slaves they were driven to daily tasks. But that orderliness, disintegrated them as a nation, discouraged them in their homes, and left them finally a groaning, helpless multitude. The first thing Moses did for them was to arrange the camp, set them responsibilities, and demand that in each which would bring out the best for themselves, and the good in others. The forty years' wilderness training was an essential for success in securing the promised country and utilizing it to advantage after it was obtained. Orderly arrangement of life is not merely a means of accomplishing more, but it is a chief factor in making all that we do bear upon some one central object, and thus enables us from the start to foster some great and worthy purpose. It makes all the difference in the world whether our lives are orderly through force of circumstances, or orderly because of the force of will and purpose governing circumstances.

2. The Study of Motive.

Hobab, or Jethro, as we have previously known him, had accompanied the host of Israel to this point, and now determines to depart to his own country and kin-

dred (v. 30). Moses puts a motive before him, by way of inducing him to remain (v. 29). But there was need of greater motive to this man, whose influence over Moses can be clearly traced, whose life as a priest in Midian might have done an untold good, since his conversion (we would term it) to Jehovah (Ex. xviii:10-12), whose personality among his family would lead them to adopt his views, for he is evidently a leader, not a follower. The second motive (v. 31) prevailed, and it is in keeping with what we know of this man, that the doing for others moved him, when simply considering his own good failed. Oh, for a school in which the study of motives would form a part of the curriculum! Motives are the rudders of life, turning it according to their setting. Glance at the motives of the majority, and see whether they be not of the inferior order. What real motive for half the lives of fashion, of pleasure, of indulgence, or even coming into higher planes, of choice of profession, of business, of marriage. If ever humanity substituted the less for the greater, it is in motive. If the future is to be greater, nobler, of more worth, than the past, it will be from the quality of motive upon which lives are based. Young people, study motive.

3. The Choice of Guides.

Moses recognized the need of experience in leading the nation through that desert, therefore he selected Jethro, and asked him to remain, "And thou shalt be to us instead of eyes." Consciously or unconsciously, there is a selection of some one who becomes a guide to us from earliest youth. A dozen boys instinctively choose "Tom" as their leader. Why? Because he has the quality of leadership. The girls all look to "Sarah" for their "cue," because she is, by natural endowment, a "princess." And I suppose that "Tom" or "Sarah" would be half frightened all the time, if that deference paid them, and which they have come to expect, should suddenly change its name and come to mean "Eyes for us." What is that man doing at the top of the mast? He is scanning the horizon with a pair of field glasses. He is becoming "Eyes" for every one in the ship below, who can't see much from the decks. What is that man doing at the top of that round? He is looking over a field in which contending armies are manoeuvring. He is the "eyes" for those on his side who cannot see far because of the smoke, the confusion, the barriers. Who are our "eyes," in life, our guides. Our companions, our books, our teachers, our parents, our wise men—are they Jethro's, or some "eyes" that lead into the wilderness, without experience enough to keep from enemies, from dangers, from destruction. How about our ideals! Surely, there are guides with ample wisdom and experience who can be secured to make even life in the desert, of great value. But we have to seek them out, and be willing to follow, if we wish to reach the Promised Land.

4. The Discipline of Circumstances.

Education does not consist in cramming so much knowledge into the brain, but bringing out what is latent in the soul. Circumstances are mighty educators! See how they acted upon the Israelites. Murmurings, drawn out by those wilderness experiences. Was there nothing else to draw out? We should be extremely sorry to think so. Could we have seen many of those people after a few years, I feel sure we should have seen the contrary of these qualities drawn out. The discipline acted in accord with a universal law that the essential principles by which we are living are finally developed into real character. And this cannot be recognized too early in life. Every one is a mixture of

qualities, and the discipline of circumstances has everything to do with them. Yet, behind all lies the disposition of our minds, which determines what side of those qualities shall be developed. The conductor on one of our street cars can become cross, sullen, ungracious, complaining and intolerant, because his circumstances demands. Deliberate violation of rules posted where passengers can see them, contact with hundreds of dispositions, all of which he is trying in a measure to fit into, irregular meals, unexpected accidents, a hundred things we passengers little dream of. Any man could become unbearable, if he opened his nature to the raspings of these circumstances. But if he determines that the good side shall always be presented to this process, and has the grace of God in his heart to aid, these same circumstances bring a discipline that counts for character building. We often see it, never without admiration. It is the development of the essential principle by which the man is living. The same is true to greater or less extent of us all. The manner in which we open ourselves to the discipline of circumstances, will largely determine what we will be a few years hence.

5. Divine guidance.

No human wisdom, or long experience can suffice for life. As our lungs are made for air, and the heart for blood, so the life was made for God. In either case deprivation means disaster and death. The pillar of cloud by day and fire by night, beautifully symbolizes the presence and guidance of God:

(1) In special periods of life (vs. 11-13). Then, if ever do we need God's guidance, when we come to the turns, the parting of the paths, the new roads leading into unknown regions. Jesus is our example in this respect. Notice how those hours just previous to any important event in his life were spent. Was he to select Apostles to whom the message for a lost world was to be committed, he spends all night seeking guidance (Lk. vi: 12-13). Is he to take the final step which determines his earthly career, he seeks the seclusion of the garden where he was accustomed to pray (Lk. xxii: 39). This O. T. guidance, by cloud and fire is strong consolations to us. "They first took their journey according to the commandment of Jehovah by Moses." The assertion may be safely ventured that in a half-century of life, with its ordinary experiences, a glance backward will clearly reveal the Lord standing at the points of importance, whether his guidance was sought or no. Happy the man who is conscious of that guidance necessary in such hours, because of waiting on God.

(2) But it signifies vastly more than this to be under divine guidance. The elements of guidance by him are manifold and constant. Divine guidance means an ever abiding fullness. It means protection for the assailed, and wisdom for the uninstructed. It affords power for the weak and stability for the irresolute. It means ability to make the end what it should be in spite of the most apparent diversities. It means final attainment of promise, though the wilderness and swift-running Jordan intervene.

In the time of Henry VIII there was constructed a famous labyrinth in the gardens at Hampton Court Palace, which is considered one of the finest examples of this bewildering arrangements of paths in England. A gentleman once entered, walked about, and was unable to find his way out. While wondering how he should secure assistance he saw a tower, and called to its occupant, who sat in the top, overlooking the entire labyrinth. The man responded and pointed first to one path, then to the necessary way of exit; then to another path

and another exit, till the maze was threaded. There is a path through life's intricate ways; God knows it, and is willing to become the Director to him that calls.

Christian Endeavor Service.

By Rev. Ben. F. Sargent.

The Life of Faith. (Genesis xiii: 1-5; Heb. xi: 1-6.)

Topic for August 17, 1902.

Faith is the root of our Christian Endeavor tree, as well as of the Christian life. To be deep-rooted is to be "fructified deep." And the branches of a tree spread the same distance as do the roots. The expansion of Christian life will depend upon our faith life.

* * *

But what is faith? The old writers used to say that faith consists in three things: Knowledge, assent and reliance. A good definition for us moderns as well. For there can be no vital faith without knowledge. Help any one to know about God and you help him on toward faith in God. To know the plan of salvation by the Cross of Christ is the first step toward that Cross. Then teach others and study with others. Welcome the catechetical classes. Organize the Juniors into culture classes. Band together the willing ones of the Society into study classes of the life of Christ and the early Church, and as a background all the Old Testament.

* * *

But after knowledge comes assent; the closing in of God's promises; the building upon the promises; the saying yea to God's amen; the hearty acknowledgment that all that God says is true; the recognition of truth, using the mind not to differ from God but to agree with God; the plucking-up of the weeds of doubt that the flower of faith may have a chance to grow. The collecting of evidence is not visionary, but real—"the substance of things." It is not hearsay, but "evidence"; "the evidence of things not seen," and the second step, faith, is to find that evidence and sit before it as an impartial judge.

* * *

But last and best, faith is reliance. This is the trust of the spirit as it is an act inspired by the Spirit of God. It is God's seal impressed upon our willing spiritual act, which leaves it no longer bullion, but stamps it the "coin of the realm." This makes every act of faith a divine act, God-given, God-inspired. So many acts of faith lack this final and divine "touch." Hence they are powerless to remove mountains, or to ask "anything" in Christ's name. These three parts of faith, making one completed faith-act, finds daily illustration. Before a drowning man is saved, knowledge locates the rope thrown to him, assent leads him to lay hold of it, and reliance causes him to trust himself to it and be drawn out of the water. You retire to rest; knowledge brings you to your couch; assent determines your act of retiring, and reliance causes you to place yourself upon the soft mattress for repose. Jesus says, "Come and rest." Knowledge brings us, assent accepts what he says as true, but reliance leans upon his bosom and rests.

The faith needed today is a faith united with Christ, and that crowns him Lord of all. Of ALL—not of the church only, but of the market, of the factory, of the court-room, of the schoolhouse, of the playground. Such a faith is Christo-centric, but permeates all within its circle.

The faith needed today is a faith that is united to

humanity. Having Christ at one end, it has humanity at the other. Its right hand clasps Christ's, its left its brother-man's. There were times when men lived apart "on works of theologic trust," but they were not the times of Abraham, nor our times. No one can have faith for himself any more than light for himself and real faith is always for two or more.

The faith needed today is the faith that makes faithful. To your Master first. To your home always. To the church of God where you do (or should) belong. To your business trust and to good citizenship duties. To Christian Endeavor pledges and to all committee work, and always obedient to the Heavenly Vision.

God is a rewarder of such faith. He pays every day, every hour, "moment by moment." No one ever regretted doing a good deed or the sacrifices he has made, or the prayers he has uttered. They have paid the best of all our endeavors. May the Lord Jesus give us the faith that will keep us faithful to the end!

Woman's Board of Missions for the Pacific.

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Home Secretary.....	Mrs. R. E. Cole
	1367 Castro street, Oakland.
Foreign Secretary.....	Mrs. C. W. Farnam
	Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flin
	60 Santa Clara avenue, Oakland.
Recording Secretary.....	Mrs. S. F. Bufford
	1814 Sutter St., San Francisco.

The Cradle Roll.

(Report of the Cradle Roll, Southern Branch W. B. M. P. and Woman's Home Missionary Union.)

Our Cradle Roll work gives joy because it seems to have become an established and important part of the church life in several places.

Santa Ana reports 55 members enrolled. Thirteen were graduated by the pastor in December and became "Advanced Light-Bearers." At the annual gathering very pretty home-made star badges were used, having on them a picture of a little candle and the words, "Little Light-Bearer Shine." The superintendent sees these decorating the homes of the children when she calls. Thirty-six copies of The Mission Dayspring are taken and \$9.50 contributed to missions.

Riverside has a band of 75, 47 of whom are Little Light-Bearers and 28 Cradle Roll members. Its Dayspring list numbers 53, and the amount given to missions is \$1.50. The superintendent expresses a fear that a mistake was made by putting the annual dues at 10 cents, but it was done to reach some who would not otherwise join. She adds: "Our party was literally a 'howling' success. There were several little babies, and each contributed its mite to the music. About 75 mothers and children responded to the invitation to come. After some playing of games by the children and comparing of babies by the mothers we settled down to the program. There were some recitations and songs by the children, a helpful talk by Miss Vella Jones, who was a missionary in China for a time, escaping from Peking just be-

fore the siege; a song by one of our sweet singers, then the roll-call, which is a lengthy and important matter. There were ribbon badges for the Cradle Roll and blue stars tied with white ribbon for the Light-Bearers. Last came refreshments, also a matter of great moment, consisting of cake, fruit punch and home-made candy. I think everyone enjoyed the afternoon immensely, and the thing which always pleases me about these meetings is that the mothers who come to them are largely women who have very little part in the work of the church. Many, perhaps most, are not church members at all. We feel now that the organization is on a firm foundation and will 'go' without much pushing."

Pomona reports a membership of 21 and contributions amounting to \$5.25. The children are too young to appreciate The Mission Dayspring.

Claremont has a membership of 25 and has sent \$5.70 to the two treasuries. At its annual gathering 19 children and six mothers were present, four of whom almost never go to a regular missionary meeting. They seemed thoroughly to enjoy the afternoon. Two Junior girls helped the little folks play games, then they marched around the little folks play games, then they marched around the cradle singing "We are little soldiers," etc., depositing their money. The six who became Little Light-Bearers, being over five years of age, responded to the questions of the Light-Bearer catechism and had golden-ribbon badges. Instrumental music, an interesting story and light refreshments made the time pass quickly, and then the children went dancing away with a little more missionary interest in their hearts than when they came.

San Jacinto reports three meetings during the year, the annual meeting being held at the parsonage on the birthday of the little son of the pastor. There are 24 members in its band, and 13 copies of The Mission Dayspring are taken.

We rejoice that Highland has come into line with 20 names enrolled. Inclement weather interfered somewhat with the pleasure of the annual gathering, but 14 children and quite a number of parents and friends were present and had a good time together. The pastor's wife gave a talk on the purpose of the Cradle Roll, some of the children sang and others gave recitations. Two dollars were contributed through the mite box, and three new names were added to the Roll.

Redlands superintendent writes: "Our annual Cradle Roll party was conducted much like former ones, since the committee were unable to think up anything especially new for it. We had three recitations, a couple of songs and a talk from our pastor. The first recitation was given by a little boy and girl, the smallest we could find able to speak plainly and loud enough to be heard. She said:

"Mary had a little lamb
With fleece as white as snow,
And everywhere that Mary went
The lamb was sure to go."

"He responded,
"I wish I had a little lamb
With fleece as white as Mary's,
I'd have it sheared and sell the wool
To help the missionaries."

"Another tiny tot, holding her mite-box in her hand, recited in a most winsome way the following verses, calling attention to the Light-Bearer mite boxes, which we had for sale at five cents each:

"To send the blessed Gospel
Out through this world of sin,
Jesus wants us, every one,
To bring our pennies in.

"So I've brought my little box,
And in it what I've got;
Don't you think that will do
For such a little tot?"

"The graduating class, numbering 11, were called to stand while one of them recited the poem,

"'Little builders all are we,
Building for Eternity,' etc.

"A class of little people sang, 'Jesus wants me for a sunbeam.' We all together sang, 'Jesus bids us shine.' We have thought it pleasant to have a roll-call each time that all might know who are the new members and be kept familiar with the names of all the children, but our society has grown so large I think we shall have to give that up. The children will keep reasonably quiet, but the mothers and babies are uncontrollable. The babies will fuss, of course, and the mothers will talk. It is with the greatest difficulty that the leader can make the names heard, and the responses are often lost entirely. By persistent effort and relying upon memory she made out that there were about 102 members present, and there were several little guests. The youngest member present was four weeks old. The youngest member of the society was five days old. After graduating our class of 11 we have 145 members left, including, of course, all life members. Thirty-eight new names were added this year. We lost some, as usual, by removal from town; \$30 has been sent to the treasuries; 78 copies of *The Mission Dayspring* are taken."

We give a cordial hand-shake to the latest on our list. The Cradle Roll of the Ventura Missionary Society was organized March 29, 1901, with a membership of 13 children. During the year we have held four meetings, one every three months. These meetings have been made interesting to the children by a short program rendered by members of the Roll, also by games simple enough for the smaller ones to enjoy. The number of *Daysprings* taken is 24. The membership at the end of the year is 37, ranging in age from two months to ten years. The Roll has a leader and three assistants. A "Mothers' Meeting" is held at the parsonage at the same hour as the children's meetings, thus providing pleasant and profitable entertainment for those bringing the children; \$2.50 has been contributed to each of the societies.

We would be glad to mention the names of others who have been numbered with us in the past, but from whom no word comes. We will hope these are cases of "suspended animation," and that we shall hear from them again. Others still have, for various reasons, been unable to do what they had planned, but still retain their interest in the work.

Our summary reads thus: Membership, as reported, 379; number of copies of *Missionary Dayspring* taken, 206; amount of money sent to the two treasuries, \$58.95.

Your Superintendent would be glad at any time to receive letters, give information with regard to the work and to supply enrollment cards.

HARRIET A. PEASE, Superintendent.

Claremont, Cal.

Note—Our aim is to have *The Mission Dayspring* go into every home where there is a child who belongs to the Cradle Roll or Little Light-Bearers' Band. The

funds contributed are divided equally between Home and Foreign Missions. The Treasurer of the Southern Branch of the W. B. M. P. and the Treasurer of the W. H. M. U. receive and forward our gifts.

Church News.

Northern California.

San Francisco, Bethany.—There were six accessions to the church membership Sunday, five on confession.

San Francisco, Plymouth.—Friday evening a reception will be tendered to the pastor, Rev. F. B. Cherington, in the parlors of the church.

San Francisco, Fourth.—The Fourth church will be closed during the month of August for repairs. The regular services will be held in Washington Square Hall. Five were received into fellowship at the last communion.

Southern California.

Pasadena, First.—The Doxology seemed the most appropriate closing for the Wednesday evening meeting last week. A letter had just been read from Lewin F. Buell of Syracuse, N. Y., accepting the call of the church to become its pastor, and stating his intention of being with us October 1st. Rev. O. D. Fisher of Boston will supply the pulpit for the next two Sundays. The Sunday-school held its annual picnic at Long Beach.

Perris.—The pastor, Rev. G. F. Mathes, delivered two strong sermons last Sunday, the last before vacation. During the vacation period the church will unite in regular services with the M. E. church. The pastor and wife expect to go to Los Angeles and San Diego for their annual outing. The past year, for both pastor and people, has been one of activity and steady work. Since the first of last September the pastor of this church has been present at every regular church, Sunday-school, prayer-meeting and C. E. service held by the church. At the last communion service our hearts were made to rejoice, because of the reception into church fellowship, on confession of faith, of an old lady nearly eighty years of age.

Notes and Personals.

The Rev. E. R. Fuller of Bakersfield, who is spending his vacation in this vicinity, occupied the pulpit at Fruitvale last Sunday.

Rev. J. H. and Mrs. Goodell of Oakland returned this week from a vacation trip to Southern California, much benefited by the change and rest.

The Rev. Miles B. Fisher accepts the call to the Oak Chapel work in Oakland and will take charge there the second Sunday in September. In the meantime the pulpit will be supplied by the Rev. F. N. Greeley.

The next meeting of the Bay Association will be held in Park church, Berkeley, Tuesday, September 16th. As the constitutional date falls on Admission Day it has been deferred one week by vote of the Business Committee.

The Rev. W. N. Burr and family of Corona, California, are spending the month of August in Oakland. They are at 1512 Ninth avenue. The readers of *The Pacific* know Mr. Burr as a long-time contributor to these columns. His articles are read with interest by a large number of people.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the hour will

be devoted to vacation thoughts and experiences. Rev. C. R. Brown will lead in a ten-minute talk. The address last Monday was by Mr. H. W. Burr, a brother of the Rev. Huber Burr, who came recently from the East. Mr. Burr is a student and journalist. He spoke in a very interesting manner of some of his researches and experiences during the summer in the investigation of the work of a society recently organized in the East in the interests of ex-convicts.

Mrs. Jane E. Sanford.

Intelligence has been received by friends in Oakland of the death at a mountain retreat in New Hampshire, on Friday of last week of Mrs. Jane E. Sanford, widow of Edmund P. Sanford, formerly of Oakland, and longer ago, of San Francisco.

Mr. and Mrs. Sanford will be remembered with great tenderness by many persons in the two cities. They came to the Coast in the early days and through all vicissitudes stood closely identified with its higher life and with all the things which made for that life. Mr. Sanford was a native of Maine, Mrs. Sanford of Connecticut. For several years they were connected with the First Congregational church of San Francisco, being among its original members. Later on they removed to Oakland, where Mr. Sanford became one of the pioneer druggists of the town, and until his death was held in the highest esteem, both as a business man and a citizen. Mr. and Mrs. Sanford were charter members of the First Congregational church of Oakland on its organization in December, 1860. Untiring in their devotion to every good work, thoroughly consecrated in their Christian life, they easily stood within the inner circle of the church and were highly accounted of by all classes of people. Mr. Sanford died in 1880. Several years later Mrs. Sanford, with her daughter, Miss Martha L., removed to Worcester, Mass., where they have ever since resided with the only son of the family, Professor Edmund C. Sanford, a prominent member of the faculty of Clark University.

Mrs. Sanford came of goodly stock and her immediate family were all persons of honorable and even enviable positions in life. The wife of the late Dr. J. C. Holbrook—himself one of the honored fathers of our Congregational churches—was a twin sister; Dr. J. W. Clark, so well known and well remembered as for many years a member and the ideal treasurer and welcomer of the First church of San Francisco and for other valuable services, was her brother; also Mr. E. W. Clark, still living and for many years a resident and prominent citizen of Portland, Maine; a well-known sister, also still living, is Mrs. James Shinn of Niles.

She was a woman of a sweet disposition, gentle and kindly; a loving friend and true Christian. She bore with utmost serenity a long period of physical disability, not only without complaint, but with a rare capability of diffusing a wide and constant cheerfulness. To the last she kept up an unflagging interest in her large circle of personal friends and in the church and kingdom of Christ which she supremely loved. Disabled from more active duties, it has been her custom for many years past to do all forms of plain and decorative knitting, the products of which it has been her delight to distribute among personal friends and to donate from time to time to the Ladies' Aid Society of her Oakland church, with which she remained in membership until her death, and to other churches and benevolent organizations. Only a few days ago a valuable box of these fabrics

was received as a donation by the church at Niles, the home of her sister. She hath done what she could." The influence of such gentle and modest, but graciously patient lives as hers is inestimable and undying. She rests from her labors and her works do follow her. She died in the Lord; she is blessed.

Oregon Letter.

By George H. Himes.

Among the numerous visitors to Portland from California during the past week, who have registered at the rooms of the Oregon Historical Society, were Rev. and Mrs. O. H. Spoor of Redlands. They enjoyed their visit in this city very much, and particularly the few hours they spent in the society's rooms, where they came into close touch with some of the things that had a vital relation with the beginning of Congregationalism on the Pacific Coast. Friends up and down the coast who chance to be in Portland at any time will find it profitable to them to spend a few hours in the rooms above referred to. More than two thousand visitors registered last month, seven hundred and fifty from States outside of Oregon. All who come will be most cordially welcomed. The saddle upon which Mrs. Mary Richardson Walker, one of the American Board of Missions' women, rode to Oregon in 1838; another saddle used by Mrs. J. S. Griffin, in 1839; the mission printing press of 1819 in the Sandwich Islands and 1839 in Oregon, together with some of the publications printed upon it in 1842-45, are some of the objects to be seen. Add to the foregoing the sea chest and looking-glass of Capt. Robert Gray, who, upon the good ship *Columbia* entered the river on May 11, 1792, which he named "*Columbia's River*," as he sailed out on May 19, 1792, together with some of the implements used in building the ship at Scituate, near Boston, in 1773—these create an historic atmosphere worth anybody's while to breathe. Then add the further facts, easily demonstrated, that the *Columbia* was one of the vessels of the infant navy of the republic at its birth; that she carried the American flag around the world for the first time, and that this flag was the Betsy Ross flag adopted in 1777—the republic's first flag, then the interest is heightened to a large degree; and the rude old wooden chest, a plain pine box, about 40x20x20 inches, with the mirror and hand-forged implements, become objects worth visiting by the nation. And still another historic feature of deep significance may be mentioned in this connection, namely, the entrance by Captain Gray into the *Columbia* river on May 11, 1792, was the discovery of all the country drained by it and its tributaries. This fact was the underlying one in all the long controversy over the "Oregon question" in Congress, which resulted favorably for the United States as against England on June 15, 1846, after constant discussion for twenty-eight years. All of what is now Oregon, Washington, Idaho and those parts of Montana and Wyoming west of the Rocky Mountains were brought into the national domain by this act; and the territory thus described is the only territory added to our national domain by discovery, all the rest being added by purchase. Furthermore, it is safe to assume that but for this fortunate and timely discovery by Captain Gray, and its re-inforcement by the possession of the Lewis and Clark party, the first to be sent upon an exploring expedition by our government, which party spent the winter of 1805-6 near

the mouth of the Columbia river, the stars and stripes would not now be controlling any part of the Pacific Coast. In the light of stirring events, vital to the life of our country, these crude old relics are strikingly significant. To the casual observer, the one who has eyes but sees not, they are merely a lot of old junk; but to the person who looks at them in the light of what they teach concerning the development of the race in many directions, they become instinct with life and tell the story of a hundred years of progress in almost every walk of life, not only in our State but in our nation. It is this deeper lesson that your correspondent has been seeking to make plain in his efforts to gather historical relics and data since this society was organized, on December 17, 1898.

Portland, August 3, 1902.

The Coeur d'Alenes.

The work of our churches in this district is in excellent condition. All four organizations move forward steadily and enjoy a healthy growth. Wardner is flourishing under the efficient leadership of Rev. O. F. Thayer. A large number of miners attend the preaching services. The Christian Endeavor Society has been reorganized, and three persons received at last communion. At Kellogg he is taking steps toward incorporation and seeking a lot for a church building. At Silver King recently he organized a promising Sunday-school. Two preaching services will be conducted each month in Burke by the pastors of Mullan and Wallace. In Mullan, on the evening of July 22d, our church celebrated its first anniversary. A large number of members and friends assembled to enjoy a bountiful repast and listen to the pastor's annual report and addresses from the pastors of Wardner and Wallace. A week later the pastors of Mullan and Wallace visited, by invitation, the morning mine. After the supper dishes were cleared away, one hundred sturdy miners re-assembled to listen to an address by the Rev. J. B. Orr. For one hour the men gave close attention to humorous and spiritual lessons. Sunday, July 27th, the pastors of Mullan and Wardner exchanged pulpits and each speaks highly of the field visited. Two services are conducted in Wallace each Lord's day, using the tent in the morning and in the evening the opera house. The tent has been made comfortable with new benches and carpet, and is well lighted with gasoline lamps. The attendance in the morning is small, due partly to the intense heat, but in the evening the opera house holds a large audience of the best people of the city. One fact that draws forth considerable comment is that people who seldom or never attended a divine service are found in these meetings each Sunday evening. Jews and infidels, as well as people of a Congregational type, not only are present, but also place their names for a generous amount on the subscription list. So favorably is our church being received that the people contemplate buying a lot and building an edifice. The pastor preached in Burke July 31st in the Miners' Hall. The attendance was good and the need of much Christian labor was evident. A resort for the miners, in which to read or chat or play games would receive universal patronage. Our work is prospering.

A Sermon Without a Text.

While at a station recently I had a little sermon preached in the way I like, and I'll report it for your benefit, because it taught me one of the lessons which we should all learn, and taught it in such a natural, simple way that no one could forget it.

It was a bleak, cold day. The train was late; the ladies' room dark and smoky, and the dozen women, old and young, sat waiting impatiently, looked cross, low-spirited or stupid. I felt all three, and thought, as I looked around, that my fellow-beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a moment, as if reluctant to go out into the storm again.

She turned presently and poked about the room as if trying to find something; then a pale lady in black, who lay as if asleep on the sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear; I'm looking for the heatin' place to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace nowheres."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her to warm her feet.

"Well, now, is not that nice?" said the old woman, spreading her ragged mitten to dry. "Thank you, dear; this is comfortable, isn't it? I'm mos' froze today, bein' lame and wimbly, and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said as respectfully and kindly as if the old woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! Do they give tea in this depot?" cried the old lady in a tone of innocent surprise that made a smile go around the room, touching the gloomiest face like a stream of sunshine. "Well, now, this is jest lovely," said the old lady, sipping away with a relish. "This does warm my heart."

Whilst she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoestrings and tape, and cheered the old soul by paying well for them.

As I watched her doing this I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered me; and as I saw the look of interest, sympathy and kindness come into the dismal faces all around me I did wish I had been the magician to call it out.

It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old lady got up to go several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic, neither are cups of tea, boot-laces and colored soap. There were no men present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged beggar-woman.

But that simple little charity was as good as a sermon to those who saw it, and I think each traveler went on her way better for that half-hour in that dreary station. I can testify that one of them did, and nothing but emptiness of her purse prevented her from "comforting the heart" of every forlorn old woman she met.

Boys and Girls.

A Letter-writing Hen.

At five years of age Eleanor was so ill she had to stay in bed for a couple of weeks. When she began to grow better, and was able to go downstairs once more, what a time her poor mamma did have to persuade her little daughter to eat enough to make her grow strong again! One morning, when Eleanor came to breakfast there was a pretty white egg at her place, and on it was written this letter, which her papa read to her:

To Eleanor:

"Dear Mrs. Hen," your mother said, "My little girl's been ill in bed. 'Twill do her good, the doctors say, To have a fine fresh egg each day." Here is one from your friend,

Mrs. Hen.

By the time the egg was eaten Eleanor was so pleased and happy that she was ready to drink the glass of foamy milk that stood by her plate, without stopping to wonder whether she wanted it or not.

The next morning she could scarcely wait to be dressed before running down to the dining-room, and sure enough, she found another egg, with another letter, saying:

When this egg I laid in my nest,
I thought it of all eggs the best;
So I write on it, "For Eleanor."
If you eat it I'll send you some more.

Mrs. Hen.

The next day the third letter said:
A breakfast that's fit for a queen
Is a dainty fresh egg, I ween.
If you'll take one each morning, I vow
You soon will be fatter than now.

Mrs. Hen.

Papa and mama both agreed that Eleanor was already beginning to look better; the egg seemed to give an appetite for other things, too. So when she thought she ought somehow to say, "Thank you!" to the kind hen, mamma agreed to write anything Eleanor wanted to say, and to see that Mrs. Hen received it. This is what Eleanor told her to write:

My Dear Mrs. Hen: I never knew before that hens could write letters, but you write beautiful ones, and the eggs you send me are the best ones I ever ate.

Your little friend, Eleanor.

The next morning Mrs. Hen answered: You thought no hen could write a letter, But now, my dear, you have learned better.

Maybe my letters are not much,
But of my eggs I'll say, "None such!"

Your Faithful Chuck A. Luck.

Eleanor felt quite sure the hen could read as well as write, when she received such an appropriate answer to her letter. I think, however, that Mrs. Hen must have feared that Eleanor would tire of her eggs or her letters, for these are the letters she sent the next two mornings:

For you, my dear, I laid this egg;
Please eat it now, I humbly beg.

If you do not, my scratchy pen
Will no more write.

Your Mrs. Hen.

Unless you eat this egg all up,
Yes, empty quite your little cup—
Mrs. Hen now speaks her mind!—
Tomorrow you'll no letter find.

Mrs. Hen.

This was surely a severe warning, and Eleanor endeavored to heed it. It was more than she could bear to think about. Somehow, she had commenced to think of those letters as the most important part of her breakfast, and maybe, without knowing it, she had not seemed to care for egg number four as much as she had for the preceding ones. But now she was so afraid she might find the next a common, unlettered one, that she disposed of her entire breakfast with great earnestness.

Just as long as Eleanor needed special attention her good friend never once failed her, and besides being amused she grew stronger every day. Now if any little people who read this need something to give them an appetite for breakfast, let them ask their mammamas to find a wise old hen with a sharp-pointed pencil or a fine pen, and see what she can do for them.—Anna G. Hill in "Youth's Companion."

If You Want to Be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief. Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentlewoman or a gentleman, and that means one who has consideration for the whole world and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Christian World.

Orthodoxy of life will yet be as essential a test of any one's Christianity as orthodoxy of belief.

How Frank Won.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen, named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Murks, said to him, "Didn't get the prize, did you, Frank?"

"No, I did not, replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know that he won the money; but I won just as much as George in that which comes from hard study, but you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then he added, "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the Mighty Bow this truth is driven;

They fail, and they alone, who have not striven;

"That's a fact," I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, 'you did not fail after all.'"

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

"High Heaven's evangel be, gospel God-given;

They fail, and they alone, who have not striven."

—Christian Uplook.

The test of our likeness to Christ must not be our love for his character, our admiration for his teaching, our sympathy in his sufferings, but our ability to conform our lives to his.—Mason.

The Home Circle.

The Best Things Haven't Happened Yet.

The world is old, but the heart is young,
And its sweetest songs are yet unsung.
Earth's richest treasures are yet unsought,
Earth's bravest battles are yet unfought.

As we slowly mount earth's heights sublime

We read these words, on the walls of time:
"No room in this age for the drone or shirk,
For the need of the world is honest work."

Down deep in the earth, in the blackened soil,

Shut out from the light does the miner toil.

But see! at the sound of each ringing blow,

How the factories hum and the hearth-fires glow!

A black-browed man, in a humble room,
Sits patiently tending an ancient loom.
But see, from his hand what hues arise
Of tapestry, rich in Eastern dyes.

The farmer wakes with the earliest light
And toils in his fields from morn till night.

No king could a worthier service yield,
"For even the king is served by the field."

With a disc of glass in his careful hand
As he fashions a lens, see the master stand.

His work is finished, and, mounted on high,

A mighty telescope sweeps the sky.

On a steel-clad ship, with the foe in sight,
Men stand, and their faces are set and white.

"General quarters!" rings out the cry,
And they spring to the places, to do or die.

Then work and win, for the world is wide,
And its doors will open on every side.

Look not on the past with a vain regret.
For the "best things haven't happened yet."

—Mrs. Annie Smiley in Zion's Herald.

Found Her Diamonds Again.

The Princess Eugenie of Sweden has for many years devoted herself to efforts for the good of her people. Desiring to build a hospital for the sick poor in the island of Gottland, her summer residence, she found that her ordinary income, already taxed with many charities, would not yield the necessary funds. Constrained by the love of Christ, she discovered a way by which the difficulty could be overcome. First to herself, and then to the king, her brother, she said, "May I not sell my diamonds?" Consent was given, the diamonds sold, and the home for incurables built.

Two summers ago one of its poor inmates, who seemed peculiarly ignorant and inaccessible, was deeply laid upon the heart of the princess. "I prayed much for her," were her own words in narrating what followed. When about to leave for her winter residence in the city, the

matron said, pointing to this woman, "I think you will find her changed."

The princess approached her bed, and the words that greeted her were, "I thank God that the blood of Jesus Christ, his Son, cleanseth from sin"—the tears running fast down her cheeks. "In those tears," said the princess, "I saw my diamonds again."—Selected.

The Salaried Physicians.

As many know, the Chinese physician receives a salary from his patients as long as they are well, and as soon as they get ill his pay stops. Some American families, not disdaining to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, the interest of the doctor to keep them well as much as he can so as to save himself the trouble of attending them.

When the Chinese method, or the American modification of it, come into general practice, it will be the interest of the physician who has charge of a family to study each member of it—physically, mentally, spiritually; to prescribe for them correct environment, proper diet and healthy habits; and to labor with the view of inducing them to keep in touch with all these.—Uplook.

The Futility of Worry.

Worry is a habit, like biting the fingernails, turning in the toes, or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as overeating, or a violent temper, or scandal and tale-bearing.

The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold, or some one has mislaid the morning paper, things have lost due proportion. The effect is simply ludicrous to the unimpassioned looker-on. To those embroiled in the jars and jangles there is only a sort of helpless misery, which is anything but a subject for smiles.

To be happy one should look at the evils and worries of life from the large end of an opera-glass, thus diminishing them; while for pleasant things the small end of the glass should be held to the eyes, so magnifying what is enjoyable.—July Woman's Home Companion.

A Father's Example.

Often, but not too often, do we hear of the abiding influence of a mother's life and example in the lives of the boys who go from home into the busy world, but

too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious in all the relations of life toward wife and mother and children in the home, in business and social engagements, of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent, but irresistible, power in deciding the character of his sons. Never can they forget that they are the children of such a father. While the love of mother will keep them tender, the example of father will make them noble.—Charles C. Earle, in "The Standard."

The Art of Forgetting.

Plutarch records that when Simonides offered to teach Themistocles the art of memory the latter said: "Teach me rather the art of forgetting." How much the world needs to learn that art. Paul spoke of forgetting the things that are behind. We should forget our mistakes and failures, so far as these cause discouragement. We should forget our successes if they cause pride or preoccupy the mind. We should forget the slights that have been put upon us or the insults that have been given us. To remember these is to be weak and miserable, if not worse. He who says he can forgive but he cannot forget is deceived by the sound of words. Forgiveness that is genuine involves forgetfulness of the injury. True forgiveness means a putting away of the wrong behind the back and remembering it no more. That is what God does when he forgives and that is what we all must do if we truly forgive—Northwestern Christian Advocate.

He has his plans. What if He even holds back, although the summer-time of life, some of his plants from flowering, that they may be more ready for some day of days? Never question the wisdom of his will.—Sarah F. Smiley.

Pipe Organ For Sale

Sealed bids will be received until 7:30 p. m. Monday, September 1st, 1902, for the purchase of the pipe organ now in use in the First Congregational church, Oakland, Calif. Purchasers to remove organ from present location at their expense, and on or about November 1, 1902.

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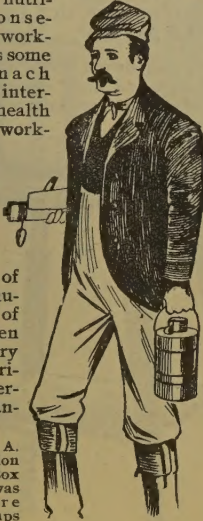
The Dinner Pail

Of the American working man is generally well filled. In some cases it is too well filled. It contains too many kinds of food, and very often the food is of the wrong kind—hard to digest and containing little nutrition. As a consequence many a working man develops some form of stomach trouble which interferes with his health and reduces his working capacity.

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Mr. Thomas A. Swarts, of Sub Station C, Columbus, O., Box 103, writes: "I was taken with severe headache, then cramps in the stomach, and my food would not digest, then kidney and liver trouble and my back got weak so I could scarcely get around. At last I had all the complaints at once, the more I doctored the worse I got until six years passed. I had become so poorly I could only walk in the house by the aid of a chair, and I got so thin I had *grown up to die*, thinking that I could not be cured. Then one of my neighbors said, 'Take my advice and take Dr. Pierce's Golden Medical Discovery and make a new man out of yourself.' The first bottle helped me so I thought I would get another, and after I had taken eight bottles in about six weeks, I was weighed, and found I had gained twenty-seven (27) pounds. I am as stout and healthy to-day, I think, as I ever was."

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THE LAWYER'S SUCCESSOR.

Senator Chauncey M. Depew of New York is reported to have said: "Society is ruinous to young men. The young man needs all his energy, all his vital force, for his career. A few days ago I was in the office of a lawyer—a fine lawyer—one of the most distinguished men in New York, and he and I were discussing this very subject. He has two sons, who are very popular in society. They are clever young fellows, were great favorites at college—football and all the rest of it, you know—and now are simply overwhelmed with social attentions. In their father's office is a young man who is studying law. He is about the same age as the lawyer's sons. Being very poor, he compensates for his opportunity to study by dusting the office furniture, etc. I noticed what an industrious, capable fellow he was, and spoke to the lawyer about it, and he more than agreed with me in admiring the young man's spirit. 'What worries me,' he said, 'is the thought that when I am gone he will probably be at the head of this business, and my sons will be in his employ—if he cares to employ them,' and he really spoke as if there might be a serious question whether his sons would be worth employing."

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"He that loveth God will love his brother also."

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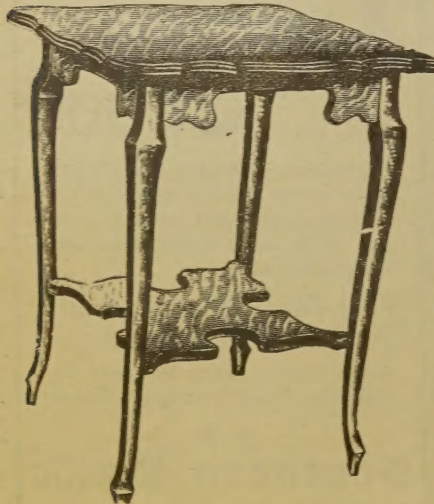
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